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something of the nature and composition of the remote star by examination of its spectrum, so the great world of nature is to the scientist a sort of spectrum of God which in itself tells him more of His nature than can possibly be imagined by the uneducated, although impassioned religionist who must draw primarily upon his imagination. For a knowledge of natural science links up the God of Nature with the God of our religion, and reveals the fact that they are one.

What is history but a progressive revelation of God in the lives of men? On the one side it is very literally an account of God's dealings with mankind, and on the other it is the story of the evolution of the race. In this latter aspect "social progress" is made a vivid, working concept; and no concept can so vitalize our religion as this one of the progressive development of human-kind.

RELIGIOUS DIFFICULTIES OF COLLEGE STUDENTS AND HOW TO MEET THEM.

(Prof. Wilson C. Wheeler.)

The religious difficulties in this part of our large country are somewhat different from those in New England. The young people do not seem so ripe or advanced in their approach to religious things.

Difficulties do not fall in the realm of so-called theological doctrines, like foreordination and predestination and free will; justification by faith and some specific theory of the atonement have been so completely displaced for a generation that young people do not have difficulties in these lines. The difficulties of today may naturally fall grouped in four classes.

1. There is a group of students who come from churches and towns where, for years, the manner of teaching has been of a primitive type, or carried on with some denominational bias.

The Sunday Schools usually reflect the spirit of the pulpit or denomination, and the children from the earliest years imbibe these ideas without knowing the theological basis for them.

I would speak in perfect frankness and great kindness. I have had Catholic pupils, French students from across the

Atlantic, United Presbyterians who urge Psalm singing and a rigid inspiration of the Bible, and River Brethren who lack in religion if the men do not wear their hair long and the girls do not wear sunbonnets. Besides, they must wash one another's feet and immerse in baptism in a peculiar manner. Seventh-day Baptists or those of similar belief should not be forgotten. Among all of these some parts of the Bible are taught with zeal and emphasis, but in general they all hold to an "equal Bible," all parts being considered equally binding for faith and practice. Students seldom can reconcile some passages to their ideas, but they are sure "their pastors can."

All these students must be guided in their Bible courses with great sympathy and not in a "destructive" spirit. I do not believe in deceiving them in any truth we face. These all need the historical method.

2. Another group of students are those who lack in religious training and have few clearly defined religious conceptions. Some of these take Bible courses because they think they are "snaps" or because they need to fit courses to hours to fill their time. Their difficulties arise from general ignorance or lack of awakening. Such persons assume that the Bible is different from other books in origin and practical use.

These people are surprised by almost any of our Bible courses. They often start (with enthusiasm) to adjust their religion to a system and discover for the first time in their lives that religion is well founded. But students of this style who do elect Bible courses while in college lose all interest in religion. They feel that science nullifies all they thought religion was. They have thought that they knew what church people believe and ministers teach. They need a course that gives them a new system of interpretation.

3. A third class or group of students with many difficulties are the doubters who are trained in their homes or their towns among unbelievers. One young man became very talkative in my class and was full of doubting questions. I asked him why he really was taking the course. He said he wanted to find out "what the stuff was all about." I took great pains with that man. Later he changed in spirit and at our pageant at our fiftieth anniversary he acted successfully the part of one of the prophets.

The putting of all religious study on the same plane as scientific courses completely satisfies every sincere doubting mind. They need also to be anchored at every fundamental point in religion.

4. There is a fourth class who take Bible courses and are full of questions. These are earnest Christian students who want to be Bible students; to be equipped to teach in the church schools; to be Y. M. C. A. secretaries, or to whom Y. W. C. A. work appeals; who would go as foreign missionary teachers in the schools, or as physicians; who are aiming to train for leaders in religious education, and will perhaps pass to theological schools for final training as pastors.

The Bible instructors must use the personal methods as far as possible. Mass teaching will go a long way; but our classes are not too large for personal contact. The religious beliefs or denominational bias of each pupil should be known, whether he is an ardent adherent of some church or skeptical in his position. Sympathetically the instructor can assign him readings and research which will help him to answer his own questions. Nothing can take the place of contact with a devoted Christian teacher in whose sympathy, integrity and Christian faith the pupil can have the greatest confidence.

RELIGIOUS AND MORAL CONDITIONS IN OUR SCHOOLS AND COLLEGES.

(President Lynn Harold Hough.)

Morality might be defined as "loyalty to some standards of duty;" and Religion as "loyalty to some religious ideals."

Most of us would live wonderful lives if there were not so many duties. There are so many standards that they confuse us. We must find some great commanding call to loyalty around which our lives can be fully crystallized. To find this call is the student's fundamental problem—and the instructor's as well.

Colleges and secondary schools should in some way give each student some great vital conception of religion and of the meaning of life. "Ethical-spiritual enthusiasm is going wild." We should use it, turn it to noble ends.

Youth ceases to be held by older men's ethics. Not a